

**[CONFIDENTIAL.]**

**SELECTIONS**

**FROM THE**

## **VERNACULAR NEWSPAPERS**

**PUBLISHED IN THE**

**NORTH-WESTERN PROVINCES, OUDH,**

**CENTRAL PROVINCES, AND RÁJPÚTÁNA.**

**Received up to 16th September, 1889.**

**POLITICAL AND NATIVE STATES.**

The *Hindustáni* (Lucknow), of the 15th September, refers to the complaint made by Mr. Digby, in his letter to the Members of Parliament, that the native princes who, together with some high European officials, were appointed Councillors of the Indian Empire by Lord Lytton at the Delhi Imperial Assemblage in 1877, have never been consulted by the Government of India in the management of the affairs of the Empire, and quotes Mr. Bradlaugh's question and Sir John Gorst's reply in the House of Commons regarding that Council. The *Hindustáni* then observes that Sir John Gorst declared that it was never intended that the Council should hold any meetings. Nothing could be a greater sham than such a Council. It was not intended to hold any meetings, but its members are called Councillors of Government, and though some of the members have long been dead, their names are still borne on the roll! Lord Lytton established the Famine Insurance Fund, but its establishment is now denied. His Lordship appointed the Council of the Indian Empire, but now it is alleged that the Council was a nominal one! What next and next?

Councillors of the Indian Empire appointed at the Delhi Imperial Assemblage.

Circulation,  
300 copies.



Circulation,  
415 copies.

The *Hindustan* (Kálákankar), of the 11th September, says that the *New York Herald* in its London edition observes,—“Let there be an Indian mutiny and peril to the Empire and the House will arouse.

But as it is, Parliament exercises no more influence over the Indian Government than it does over the atmospheric conditions of Mars. It would be otherwise if the Indian people had Members in the House.” It is to be hoped that the attention of Parliament has been directed to the above comments of the *New York Herald*. There is no such wide and deep popular discontent in this country as would justify a native newspaper in making such severe comments. However, Parliament should be ashamed that its indifference to Indian affairs should induce foreign newspapers to denounce it in such strong terms.

Circulation,  
715 copies.

The *Godharm Prakāsh* (Cawnpore), for September, publishes a communicated article headed,—“Is Europe the land of demons?” in which the writer states that it appears from

an English newspaper that the walls of the Indian Court at the Paris Exhibition were coloured red with the blood of kine, and that the stalls of a Musalmán and a Panjábi Hindu shawl merchant were situated in that room. Is the colouring of walls with the blood of kine the perfection of European civilization? The French really showed great respect to the Indians when they coloured the room, which was intended for their use, with the blood of their sacred animals! Does this conduct resemble a human being or a demon, a civilized man or a wild savage? The French may plume themselves on their civilization, but the Hindus cannot but consider them a wild tribe.

A correspondent of the *Oudh Punch* (Lucknow), of the 5th September, received on the 14th idem, in an article headed “the *Kamāu put*, or the son who earns,” observes that Government has not placed Rāja Ram Singh or Rāja Amar Singh on the *gaddi*, because in that case Colonel Nisbett would not be able to exercise absolute power and make the Members of the Council



follow him about like a tail. Rájá Amar Singh has advertised the state jewels for sale; the alleged excuse for the sale being the need for funds to pay the arrears of salaries. It will be remembered that Asaf-ul-daula took 35 lakhs of rupees from his mother in order to clear the debt he owed to Warren Hastings, and executed a treaty declaring that he would not urge any further claims to his mother's money. But still, the East India Company being in want of money at the time, the Begams were robbed of more than two crores of rupees, on the plea that they assisted the effeminate Chet Singh, who preferred the dishonor of his wife and mother to fighting. Why are not such pretexts urged now? Lord Dufferin has been made the Earl of Ava for the conquest of Burma. When Warren Hastings was charged with misbehaviour, he was acquitted on the ground that he had strengthened the foundation of the rule of the East India Company in this country. Mr. Crawford has been acquitted, even though his guilt was clearly proved. Hence it will be perceived that among Englishmen the earning son is held in high estimation. They care for nothing but money. The Rájá of Tipperah has incurred the displeasure of the Political Agent, who has consequently recommended him for deposition. The native newspapers protest against the proposal, but Government is sure to accept the Political Agent's recommendation. The fact is that, in order to enrich its own countrymen, Government is ready to do anything. It does not hesitate to deprive the people of their hard-earned bread; to annex the States of princes who are no match for it; to misappropriate the fund intended for the relief of famine-stricken persons, and so forth, for the purpose.

The *Bhárat Jíwan* (Benares), of the 9th September, in commenting upon the abdication-letter addressed by Mahárája Partab Singh to his younger brother, Rájá Amar Singh, observes that the letter is a state parwana or order and not a letter of resignation, as styled by the Government of India. The Mahárája declares that he will not interfere with the management of the affairs of the state for five years, but he does not divest himself

Kashmír.

Circulation,  
1,400 copies.



of all power. On the contrary, he expressly states that the Council shall not have the power without his sanction to enter into any new treaty or agreement with any state or the Government of India. The reduction in the expenses of the Maharaja, the intended sale of the state jewellery, the appointment of Raja Amar Singh as President of the Council, &c., are opposed to the terms of his letter. The Resident has usurped absolute power. The Government of India desires to interfere even with the vine gardens and sericulture in the state, and Sir Edward Buck will be sent to Kashmir for the purpose. The Government is also anxious to encourage the establishment of a British settlement on an excellent plot of land near Srinagar.

#### ADMINISTRATION.

Circulation,  
415 copies.

The *Hindustan* (Kálakankar), of the 13th and 14th September, quotes some statistics from the Indian Jail Administration Report for 1888-89, and is glad to notice that crime is gradually decreasing in Burma. One hundred and two, 45 and 41 persons in every 1,000 Musalmáns, Hindus and Christians in British India were sent to jail; this shows that crime is comparatively most prevalent among the Musalmáns; that the Hindus are next to them in this matter; and that the Christians closely follow the Hindus. As the condition of the Christians is much better than that of the Hindus, there should be very little crime among them. It is a matter of deep regret that 41 persons in every 1,000 Christians should be sentenced to imprisonment. The total number of convicts during the last year was 155,000, of whom 10,000, i.e., 6.4 per cent., were acquitted on appeal. The Jail Administration Report does not show how many convicts instituted appeals; but it may be safely assumed that at the most only a quarter of the total of convicts did so. Hence it will be perceived that there was a large proportion of acquittals, which naturally leads one to think that justice is not dispensed properly by the lower courts. The sanitary arrangements in jails are excellent and reflect great credit on the jail management. However, great sickness broke out in some jails, and Drs. Walker and Lethbridge were ordered by



Government to inquire into the causes of the sickness. Their report has not yet been made public. The average annual cost of food, clothing and medicine for each convict was Rs. 29-6-0. If Government has to spend Rs. 29 in feeding and clothing a convict during the year, that sum may reasonably be considered as the least amount which is necessary for the support of a man. Now Mr. Dadabhai Nauroji estimates the average annual income per head of the Indian population at Rs. 20, and Sir M. E. Grant Duff also holds the same view. Sir Evelyn Baring, the late Financial Minister of India, observed in a speech in 1882,—“It has been calculated that the average income per head of population is not more than twenty-seven rupees a year, and though I am not prepared to pledge myself to the absolute accuracy of a calculation of this sort, it is sufficiently accurate to justify the conclusion that the tax-paying community is exceedingly poor.” Suppose Sir Evelyn Baring's figure, which is the higher one, is accurate for all practical purposes. In that case the average income of the bulk of the people cannot be more than Rs. 16 or 17 a year, inasmuch as the income of the upper ten thousand considerably exceeds that of the lower classes. When the cost of the keep of even a convict, whose daily ration of food is only four cakes of unleavened bread and a small quantity of boiled vegetable, amounts to Rs. 29 a year, the distress prevailing among the millions of this country, who cannot boast of a higher annual income than Rs. 16 or 17, may be easily imagined. An idea of the distress of the people may be also gathered from the circumstance that, of the 151,000 convicts who were released during last year, 80,000 were found to have increased in weight, 38,000 to have maintained their weight, and only 33,000 to have diminished in weight. Evidently the administration of a country must be most unsatisfactory where the people gain in weight during confinement in jail, although the food given to convicts is no better than that specified above and they are exposed to kicks and blows every day.

A correspondent of the *Nasir-i-Agra*, of the 7th September, complains that the Municipal Administration, Jhansi, Board at Jhansi keeps the principal

Circulation,  
400 copies.



street and the public roads, frequented by European officials, in good order, and has also provided them with lights, but that the by-lanes in which the traders, who contribute the lion's share of the municipal funds, live, are in a most neglected condition. The by-lanes are not lighted and even the holes in the ground caused by the rains have not been filled up; and consequently persons who have occasion to visit the by-lanes at night fall down and break their legs. It is really very unjustifiable that the Board should be so indifferent to the convenience and comfort of the tax-payers. A garden has been laid out on the Court road, but the money might have been better devoted to the improvement of by-lanes. The writer also complains that traders obtain refunds with great difficulty, and that the servants of the Board take vegetables, wood, milk, &c., from the people gratis.

Circulation,  
200 copies.

The *Nazm Akhbār* (Lucknow), of the 5th September, publishes an Urdu poem entitled "Lamentation over the condition of India," in which the writer complains that pankah coolies are kicked to death by European soldiers in the hot weather. The higher ranks of the public service are monopolized by Europeans. Natives, who have been deprived of all their wealth, do not know how to show suitable hospitality to Prince Albert Victor during his approaching visit to this country. All the grain is being despatched to England, while the people are starving for want of food. The natives having been disarmed and weakened can offer no resistance to the Russians if the latter invade this country. The Russians should never think of an invasion, as the people are already groaning under their heavy burdens.

Circulation,  
400 copies.

The *Nasim-i-Agra*, of the 7th September, observes that the Jaljhumni processions were to take place on the 8th day of the Muharram at Agra, but that the Hindus did not hold the processions. It is rumored that the branches of a *fig tree* (*Ficus religiosa*) were cut. The *Nasim-i-Agra* then publishes, without making any comments, the orders of the



District Magistrate, dated 22nd August, regarding the regulation of the Jaljholni processions and also those passed by him on the 4th and 5th September on the petition presented by Hindus to the Commissioner, protesting against his orders of 22nd August. The Magistrate upheld his orders.

A correspondent of the *Mufid-i-Am* (Agra), of the 10th September, referring to the Jaljholni processions which were to take place at Agra on the 8th day of the Muharram, corresponding with the 5th September, observes that the orders issued by the District Magistrate were just and proper. The Hindus were forbidden to utter any cries through the streets of the city and required to stop their music within a fixed distance on either side while passing by a *tazia*, water stall or a mosque. Of course they were allowed to utter any cries and to blow the shell freely outside the city. They raised unreasonable objections to these restrictions and submitted a petition to the Commissioner, who forwarded it to the District Magistrate for disposal. Mr. Finlay upheld his orders, and as the Hindus did not tell him that they would not hold the processions owing to the restrictions above referred to, he placed police guards all along the route by which the processions were to pass. As the time fixed for the processions arrived, no Musalmán was allowed to enter the streets. Mr. Finlay himself took his seat at the city police-station. As there was no sign of the advent of any processions, at 3 P.M. he sent for the managers of the processions and asked them the cause of the delay. They then told him that they would not hold the processions unless the restrictions as to music and the utterance of cries were withdrawn. He was highly annoyed, but did not lose his temper. If they had no intention to hold the processions, they should have given timely notice to him. In that case he as well as other officers and the police would have been saved a deal of trouble and inconvenience. The fact is that it is almost impossible for a District Magistrate to please both the Hindus and Musalmáns on such occasions. Mr. Finlay deserves high praise for the circumstance that no riots have ever occurred during the Muharram at Agra.



Circulation,  
175 copies.

The *Najmu-l-Akhbār* (Etāwah), of the 8th September, observes that its Sahāranpur correspondent, who has lately been publishing lists of Hindu and Muhammadan clerks in the Government offices in that district, is not justified in drawing any conclusions from one district. The Hindu element may prevail in one district and the Muhammadan in another. If a man desires to draw general conclusions, he should have the figures for at least a division before him. It would appear from a communication received from another correspondent that in all the Executive Commissariat offices throughout the Bengal Presidency from Assam to Baluchistan there are 26 head assistants, of whom five are Europeans, two Hindus and 18 Bengalis. The number of clerks is 225, of whom 20 are Europeans, 50 Hindus, 12 Musalmāns and 143 Bengalis. Thus there are only 12 Muhammadan clerks in the Commissariat Department, and the pay of none of them exceeds Rs.80 a month. It is true that the Commissariat Departmental examinations are open to all candidates, but the head assistants who conduct the examinations generally pass candidates only of their own race. The clerks in that department have good opportunities for embezzling public money. Hence it is of importance that the department should be recruited from all classes. Again, the Musalmāns are sure to obtain a larger number of posts in the department if they compete for the examinations. They at present exert their efforts to gain admission only to the revenue and judicial departments.

Circulation,  
240 copies.

The *Azād* (Lucknow), of the 13th September, observes that some newspapers complain that in some public offices in these provinces the number of Hindu clerks is comparatively larger than that of Muhammadan clerks. But the complaint smacks of prejudice and malice. The Musalmāns hold a sufficient number of posts in the subordinate executive, judicial, police and other services. Government need not trouble itself about clerks and daftries in public offices.

Circulation,  
240 copies.

The *Azād* (Lucknow), of the 13th September, referring to its previous article regarding the need for the improvement of the prob-

Salaries of clerks employed in tahsils, Oudh.



pects of clerks in the offices of Munsifs, Subordinate Judges and District Judges in Oudh, observes that it is to be hoped that the subject will be considered by Government at the time of the approaching reorganization of the civil administration of the province. The clerks in tahsils are very poorly paid. The pay of the inferior clerks is only Rs. 12 or 15 a month, and it is obviously impossible that a clerk can support himself and his family and meet the expenses of marriages, births and deaths in his family on such small salaries. The clerks who receive such miserable pittance cannot help extorting bribes from the people who have occasion to deal with them, in order to make both ends meet.

A correspondent of the *Najmu-l-Akhbār* (Etāwah), of the 8th September, denounces the account given by the *Nasim-i-Agra* of the Id riots at Jalesar as false and malicious, and observes that Bande Ali Khan never had any intention of killing the cow outside his house in public. He tied the cow to a tree in front of his door in the morning, yet intended to slaughter it inside the house. But the Hindus held a meeting at the house of Debi Sahai and assembled in large numbers near Bande Ali Khan's house. On his return from the mosque after worship he took the cow inside his house. Fifteen or sixteen Hindus forcibly entered the house and two of them attempted to strike him with sticks, but Fateh Khan, chaukidār, snatched their sticks from them. Some Hindus went to the tahsildār and asked him to prevent Bande Ali Khan from killing the cow in public. He asked Ikram-ullah Khan and Kifayat-ullah Khan, Sub-Inspectors of Police, to settle the dispute. They tried to conciliate the Hindus, but in vain. At 2 P.M., Sayyid Ausaf Ali, Member and Secretary of the Municipal Board, a Police Sub-Inspector and the leaders of the Hindu community met at the house of Debi Sahai; and in accordance with the wishes of the Hindus it was decided that the cow should be made over to Sayyid Ausaf Ali or the Sub-Inspector for safe custody, and that Bande Ali Khan might kill some other cow within his house if he pleased. Accordingly the cow was made over to the Sub-Inspector, who sent it to the police-station; and Bande Ali Khan killed another cow within the

Circulation,  
175 copies.



precincts of his house, in the presence of Ausaf Ali, the Sub-Inspector and a hundred other Musalmáns, and distributed the beef among his friends. But the Hindus nevertheless kept their shops closed for five days, and consequently Musalmáns were put to a great deal of inconvenience and distress from want of supplies, and three or four sick persons actually died for want of medicine. The writer then refers to the proceedings of the District Magistrate in the case.

Circulation,  
715 copies.

A correspondent of the *Godharm Prakásh* (Cawnpore), for September, argues that agriculture has greatly suffered from the scarcity of cattle, and urges that the slaughter of kine for food should be forbidden, with a view to improve agriculture and prevent the frequent occurrence of famines. In no other country are kine killed for food. Among the ancient Greeks and Romans the slaughter of a cow was punishable with death. Even now the Egyptians consider the bovine species in the same light as the Hindus do. Kine are not killed even in Persia and Arabia where the Muhammadan religion originated. Indeed, there are several sayings of Muhammad in favour of the protection of those useful animals. One of the sayings is to the effect that the flesh of a cow is sickness, her milk is medicine and butter nectar. On the other hand, ignorant Musalmáns in this country seem to consider cow-killing one of their religious duties.

Circulation,  
150 copies.

The *Jám-i-Jamshed* (Moradabad), of the 1st September, received on the 14 idem, highly praises Mr. H. M. R. Hopkins, Assistant Magistrate, Moradabad, for his ability, diligence, justice and impartiality, and observes that he has a sound knowledge of Urdu and Persian and possesses the confidence of all classes of the community. Bad characters are afraid of him, and since his advent at Moradabad crime has decreased. There is every reason to hope that he will become Lieutenant-Governor in course of time.

#### LEGISLATION.

Circulation,  
715 copies.

The *Godharm Prakásh* (Cawnpore), for September, referring to the Leprosy Bill, observes that the measure has a benevolent object



in view, and that the whole Indian population should be thankful to Government for taking steps to check the spread of such a nasty disease. But in order to eradicate the evil it is necessary to find out the causes which tend to propagate the disease. Hence Government should hold a medical conference, in which European doctors and Hindu and Muhamadan physicians should take part for the purpose. The *Godharm Prakāsh* is inclined to think that the use of liquor and meat, particularly beef, is not suited to the hot climate of this country and encourages the spread of leprosy. Government had consequently better put a stop to the use of those things.

#### EDUCATION.

The *Hindustān* (Kálákankar), of the 10th and 12th September, in an article on the system of education in this country, argues that the system is very defective. Boys go to school at the age of seven or eight, and generally take eight years to pass the entrance examination. But they acquire only a grotesque smattering of English, vernacular, history, geography, arithmetic, algebra and geometry in the course of these long years. The teachers, as a rule, do not know how to make study interesting to boys and are unable to exercise an effective control over them. In a lower class, when a teacher explains any thing to a child, the other children in the class hardly attend to him. In the higher classes the teachers are to be found in a hurry to make the boys get through the prescribed course of study. They do not care whether any boys have understood their lesson or not. Classes are held for only five hours a day, and vacations spread over five months in the year. The state of things in colleges is still worse. There lectures are usually delivered for the space of only three or four hours a day. In this country the boys are required to exercise only their receptive faculties. The imaginative and the creative faculties are not cultivated, nor are physical and moral training attended to. The shortcomings of the Indian system will be clearly perceived when it is compared with the system in vogue in France, England, Belgium and the United States. In France and Belgium the boys

Circulation,  
415 copies.



generally enter the higher schools at the age of 12, after finishing their education in the lower schools in the course of two years. The curriculum of study in the higher schools extends over three years, and tends to give the boys a very fair knowledge of French, arithmetic, algebra, practical geometry, drawing, experimental physics, mechanics, inorganic chemistry, practical mechanics, trade, &c. Besides receiving intellectual instruction the boys have also to learn industrial arts for two or three hours a day, and to engage in manly sports. In this way the boys spend no less than 14 or 15 hours per day with their teachers. But in this country under the present system of education only the receptive faculties are cultivated, and that too in an imperfect way. The consequence is that the graduates turned out by the Indian Colleges are not accomplished men, and that professors, engineers, judges, magistrates, artisans, and the like, have all to be imported from England. The mere recording of resolutions on the improvement of discipline and moral training in schools and colleges will not do. Government should take measures to extend the scope of education and to provide for the boys passing more time with their teachers than at present. The reform would of course involve an increase in the educational expenditure.

Circulation,  
415 copies.

The *Hindustán* (Kálákankar), of the 14th September, referring to the resolutions passed by the meeting of the Aligarh Muhammadan college committee held on the 27th August to consider the draft code of the college rules, observes that the resolutions are entirely in accordance with the hostile comments made by newspapers on Sir Sayyid Ahmad Khan's objectionable proposals. The proceedings of the meeting clearly show that all educated and sensible persons, who rendered material aid to Sir Sayyid Ahmad Khan in his efforts for the establishment of the college, highly disapprove of his policy and are ready to take upon themselves the management of the college and the boarding house and to relieve him of the work owing to his old age. They do not care that he should entrust the



management of the boarding house to his tutor's son, devote any money to purposes other than those for which it was intended, and so forth. Of course there are some flatterers who blindly sing his praises. Maulvi Nazir Husain of Delhi says that Sir Sayyid cannot appoint a better successor than Mr. Justice Mahmud, and that if he is prevented from doing so, he will sever his connection from the college! Maulvi Altaf Husain says that the European professors of the college trust only Sir Sayyid and Mr. Mahmud, and that they would never have accepted the services of the college committee had not the management of the college been in the hands of the present secretary and his son! But plainly Sir Sayyid himself cannot make his son his successor, for the obvious reason that the college is not his private property. The threat that if Mr. Mahmud is not appointed life secretary, Sir Sayyid will sever his connection from the college, is a most amusing one. Is Sir Sayyid a child that he should resign the secretaryship if the committee do not accede to his unreasonable wishes? If Mr. Beck and other European professors leave the college, cannot the committee find other competent professors? The staffs of the Ripon College, Sir Jamsetji Jeejeebhoy's School at Bombay, and the Elphinstone College consist entirely of native professors, yet these institutions are getting on very well.

#### LOCAL AND MISCELLANEOUS.

The *Prayág Samákhár* (Allahabad), of the 9th September, refers to the thefts and burglaries lately committed at Allahabad, in the houses of the Postmaster-General, Mr. Toomey, Munshi Muzaffar Husain Khan, Lala Bhairon Prasad and others, and calls upon the District Magistrate to remedy the evil.

Circulation,  
400 copies.

The same paper complains that frequent cases of theft occur at Mirzapur but are not reported to the police, apparently because a police inquiry causes much expense and harassment to the person at whose house a theft has been committed, but scarcely ever leads to the recovery of his stolen property. Lately

Thefts at Allahabad.

Thefts at Mirzapur.



one Shiva Kumar Lal went to bathe in the Ganges, leaving his property, worth Rs. 300, on the bank; while he was bathing some one quietly walked off with his things. The police made a nominal inquiry and contented themselves with levying blackmail. What is the City Inspector of Police about?



## LIST OF NEWSPAPERS EXAMINED.

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
1	<i>Asnu-l Akhbār</i>	Moradabad	Urdu	Weekly	Ashraf Ali	Sep. 8th	1889.	125 copies.
2	<i>Akhbar-i-Alam</i>	Meerut	"	"	Mujarrab Hnsain Khan,	" 10th	"	63 "
3	<i>Akhbar-i-Momin</i>	Lucknow	"	Bi-monthly	Saiyid Zawar Husain,	" 12th	"	"
4	<i>Alam-i-Taswir</i>	Cawnpore	"	Weekly	Rahmatu-l-lah	" 3rd	"	250 copies (including 283 copies taken by Government).
5	<i>Aligarh Institute Gazette.</i>	Aligarh	Urdu-English,	Bi-weekly	Alfimu-l-lah	" 31st & Sept. 10th.	"	493 copies.
6	<i>Almora Akhbār</i>	Almora	Hindi	Weekly	Sadā Nand	Sep. 9th	" 11th	76 copies.
7	<i>Amir-i-Akhbār</i>	Meerut	Urdu	"	Amir Ali	" 8th	" 12th	150 "
8	<i>Asad</i>	Lucknow	"	"	Ahmad Ali	" 13th	" 14th	240 "
9	<i>Bharat Jivan</i>	Benares	Hindi	"	Bām Krishna Varmā,	" 9th	" 12th	1,400 "
10	<i>Bulbul-i-Hind</i>	Moradabad	Urdu	"	Kishun Sarup	" 8th	" 14th	200 "
11	<i>Dabdaba-i-Qaisari</i>	Bareilly	"	"	Thakur Prasād	" 7th	" 11th	300 "
12	<i>Dabdaba-i-Sikandari,</i>	Rampur	"	"	Muhammad Husain,	" 9th	"	468 "
13	<i>Fitnah</i>	Gorakhpur	"	"	Nizām Ahmad	" 8th	"	550 "
14	<i>Godharm Prakash</i>	Cawnpore	Hindi	Monthly	Mohan Lal	For September	" 10th	715 "
15	<i>Hidai</i>	Moradabad	Urdu	Weekly	Uahf Bakhsh	Sep. 9th	" 13th	"
16	<i>Hindustan</i>	Kalānkankar...	Hindi	Daily	Gur Datt Sukla	" 10th to 15th,	" 12th, 13th, 15th & 16th,	415 copies.
17	<i>Hindustani</i>	Lucknow	Urdu	Weekly	Ganga Prasad Varmā	" 15th	" 16th	300 "



*List of newspapers examined—(concluded).*

No.	Name.	Locality.	Language.	Monthly, Weekly, or Otherwise.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
18	Jaipur Gazette	Jaipur	Hindi-Urdu	Bi-weekly	Mahabir Prasad	Sep. 4th & 7th	1889.	100 copies.
19	Jam-i-Jamshed	Moradabad	Urdu	Weekly	Jamshed Ali	July 27th & Aug. 25th & Sep. 1st.	"	150 "
20	Karnamab	Lucknow	"	"	Muhammad Yaqub	Sep. 9th	"	250 "
21	Kash Patiriká	Benares	Hindi-Urdu	"	Lakshmi Shankar Misra, M.A.	" 13th	"	500 copies (including 342 copies taken by Government).
22	Kavyasik Akhbar	Lucknow	Urdu	"	Rudra Prasad	8th	"	1,200 copies.
23	Kavyasik Patiriká	"	"	Monthly	Debi Prasad	" For September	18th	217 "
24	Kavyasik Reformer	Bareilly	"	Weekly	Thakur Prasad	Sep. 7th	"	"
25	Kavyasik Samachar	Allahabad	"	Monthly	Bhagwan Prasad	" For September	10th	204 copies.
26	Kavyasik Shahi Chintak.	Bareilly	Hindi	Weekly	Thakur Prasad	Sep. 9th	"	"
27	Kavyasik Utkarak	Agra	Urdu	Bi-weekly	Narayan Prasad	7th	"	300 copies.
28	Kurehid-i-Afaq	Pilibhit	"	Weekly	Mazhar Ahsan Khan	"	"	200 "
29	Mansur Gazette	Jodhpur	Hindi-English	"	"	9th	"	130 "
30	Mashir-i-Qaier	Lucknow	Urdu	"	Ghulam Muhammad	11th	"	115 "
31	Mulla-i-Nar	Cawnpore	"	"	Gauri Shankar	7th	"	30 "
32	Mishr-i-Nimras	Bijnor	"	"	Karimu-l-lah	"	"	370 "
33	Musid-i-Am	Agra	"	Tri-monthly,	Ahmad Khan	10th	"	100 "
34	Naiyar-i-Azam	Moradabad	"	Weekly	Aamjad Ali	9th	"	250 "
35	Nafsu-l-Akhbar	Etawah	"	"	Rubu-l-lah Khan	8th	"	175 "



36	Najma-l-Hind	...	Moradabad	...	"	"	"	9th	...	13th	...	175	"
37	Najma-l-Hind	...	Jaunpur	...	"	"	"	"	...	11th	...	87	"
38	Najm-i-Agra	...	Agra	...	"	"	"	"	...	"	...	460	"
39	Najm-i-Hind	...	"	...	"	"	"	Sep.	...	14th	...	80	"
40	Najm Akhbar	...	Lucknow	...	"	"	"	"	...	12th	...	200	"
41	Najm-l-Awad	...	Cawnpore	...	"	"	"	"	...	13th	...	262	"
42	Najma Sudha	...	Harda	...	"	"	"	"	...	14th	...	400	"
43	Oudh Akhbar	...	Lucknow	...	Urdu	Daily	"	"	...	10th, 12th, 14th & 16th.	...	550 copies (including 94 copies taken by Government).	"
44	Oudh Punch	...	"	...	"	Weekly	"	"	...	14th	...	450 copies.	"
45	Prayag Samachar	...	Allahabad	...	Hindi	"	"	"	...	10th	...	400	"
46	Rahbar	...	Moradabad	...	Urdu	"	"	"	...	14th	...	100	"
47	Rajputana Gazette	...	Ajmere	...	Urdu-Hindi	"	"	"	...	12th	...	601	"
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51	Sajjan Kirti Sudhakar	...	Udaipur	...	Hindi	Weekly	"	Sep. 9th, 11th & 12th.	...	14th	...	108	"
52	Sudh Sindha	...	Khandwa	...	M a r a t h i	"	"	"	...	"	...	248	"
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55	Tuti-i-Hind	...	Meerut	...	"	"	"	"	...	12th	...	310	"

LUCKNOW,

The 20th September, 1889.

PRIYA DAS, M.A.,

Govt. Reporter on the Vernacular Press of Upper India.







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